

U R I M  
AND  
THUMMIM:  
Or the  
Apostolical Doctrines  
O F  
L I G H T  
AND  
P E R F E C T I O N  
M A I N T A I N E D ;

Against the Opposite Plea of *Samuel Grevill* (a  
Pretended Minister of the Gospel) in his Ungospel-  
like Discourse against a Book, entituled, *A Te-  
stimony of the Light Within*, anciently writ  
by *Alexander Parker*.

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By *W. P.*

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*This then is the Message which we have heard of him, and declare unto you, that  
God is L I G H T, and in him is no Darknes at all. If we say that we have  
Fellowship with him, and walk in Darknes, we Lye, and do not the Truth ;  
But if we W A L K in the Light, A S H E I S in the Light, we have Fel-  
lowship one w th another, and the Blood of Jesus Christ his Son cleanses us from  
A L L Sin, 1 John 1. 5, 6, 7.*

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Printed in the Year 1674.

M. I. R. I. M.

# THE EPISTLE.

Candid Reader,

**S**INCE it hath pleased the Everlasting God to visit a poor despised People in this Nation, with a more direct, immediate and clear Sight, Sense and Knowledge of him, then heretofore they had, by the Shining of his Eternal Light and Spirit in their Hearts, thereby giving them a true Discerning of the Ways and Worships that have been in the World, which gender towards meer Outside and lifeless Formality, and of that Pure, Straight and Narrow Way, that stands in the Power of God, and holy Life of Righteousness, many, very many have been their Tryals, Exercises and deep Sufferings, and that of Slandering them and their most precious Faith, has not been the least in their Eye; for by ill Practice hath the Enemy of Christ's Kingdom cast such Mists and Vails over the Truth, as have obscured the divine Beauty and Excellency of it from the Sight of People, insomuch that some have dreaded nothing more then the Reception of that Principle, which bears true and faithful Witness for God in their own Consciences. It is cryed down for Insufficient by such as never tryed the Power and Efficacy of it, and termed a Natural and Dim Light, though It discovereth and instructeth Man in and about Spiritual and Supernatural Things. O that they would obey this Day of small things, and remember, that Obedience is far better then Sacrifice; How much is there of the latter? But how little, O how very little of the former! What Degeneracy is there among all Professions? Their Tenderness is withdrawing, their Greenness withering apace; & with the former do they earnestly contend, as the Jews of old, against the very Power and Life of Godliness; and see not that the God of the World has entered these Out-sides of Religion, wherein perhaps the Lord may formerly in Condescension have appeared, that he might lead

them nearer to the Substance it self; and for want of a true savoring Spirit in this Matter, Millions are deluded, yea, so far, as therein and therewith to oppose a more clear and heavenly Appearance of God to the Sons of Men; thus do they resist the Visitations of God's Love to their Souls, and reject their own Mercies. Oh, that an inquiring tender Spirit were more generally raised in the Hearts of People, that they would consider our Relation to the latter dayes, & how much it concerns them in these New Covenant Times, to be in Covenant with God; which it is utterly impossible those should ever be, who rebel against the Light by which he has visited them with daily Reproof and Instruction; I have given him, said the Lord of his Son, for a Light to lighten the Gentiles, and for my Salvation to the Ends of the Earth. This

is that true Light, which enlightens the Souls of all, as 1 Joh 9.

John testified; and the Nations of them that are saved must walk therein. Come, let us walk in the Light of the Lord. This Measure of Light leads to God, who is Light; and this Measure of Grace and Truth guides the Soul unto him, who is full of Grace and Truth, where Salvation is known; and plentiful Redemption witnessed; Blessings and Praises be to his Name forever.

Reader, This Controversie, begun by S. Grevill, who calls himself a Minister of the Gospel near Banbury, though briefly handled, is of great Weight; for it consists of two fundamental Doctrines of the Gospel, and indeed the very Bottom of our Testimony, viz. Christ's Manifestation of himself in the Hearts of his Children; and the End of that Manifestation, namely, To make an End of Sin, destroy the Works of the Devil, finish Transgression, and bring in everlasting Righteousness, John 1. 3, 5, 8. Dan. 9. 24. These two Principles, or rather Christ Jesus within the Principle, and his Work, complete Redemption, are lately opposed by S. G. as laid down by Alexander Parker, in a Book by him set forth about Seventeen Years since. This is a sober Consideration, and I hope, a plain Enervation of his utmost Force, in Defence of those Evangelical New Covenant Doctrines. I recommend it to God's Witn: in thy Conscience, who will judge Righteous Judgment; whose Servant I am, in Body, Soul and Spirit, and whom dare not but confess and vindicate before men.

W. P.



## A General Defence of the LIGHT WITHIN, by way of Introduction.

**T**Hough there be no Passage or Proposition to be found from one End of holy Scripture to the other, more clearly laid down, then that in *John 1. 9. That was the true Light that lighteth every man that cometh into the World*; yet so strong hath been the Envy, and so subtil the Endeavours of the Prince of *Darkness*, as scarcely any one place hath been more wrested and abused, on purpose to hinder Mankind from minding the Manifestations of it, and yielding all ready Obedience to it, as the way appointed of God to Eternal Life and Salvation.

Some will have it to be a *Natural Light*, though it be the very *Life of that Word, which is God ever all blessed forever*, and wrapt up within those Verses, which only concern his *Eternal Power and Godhead*.

Others will have it read thus, Not, that he enlightens all Mankind, *but that all who are enlightened are enlightened by him*; thereby, not only narrowing and wronging the Text, but rendering God so partial and unjust to his Creatures, as to cause his Light of Righteousness to arise on some, without ever visiting the greatest part of Mankind with so much as a Day of Salvation; though he sayes, *He would not the Death of any, but rather that all should Repent, and come to the Knowledge of the Truth*.

There is a third sort that will needs have it understood not of any Illumination by a Divine Light or Spirit, but *the Life Christ lived, and the Doctrine he preached, when visibly in the World*, which neither reacheth the hundredth part of Mankind, nor can be consistent with the Nature of that Part of *John's History* which wholly relates to his Divinity, or what he was before he took Flesh.

'Tis true, Christ was the Light of the World in that very Appearance

pearance, and shined forth by his Heavealy Doctrine, and Self denying Life, a most holy Example; yet not so, as to exclude himself from being that spiritual Light, which shineth in the Hearts of the Sons and Daughters of men. *He was full of Grace and Truth*; yet of his Grace hath Mankind received, *Grace for Grace*, which is that Grace of God, that in all Ages hath appeared for Salvation; whose Nature and Property is so plainly described, and the Salvation it brings, unfolded by the Apostle, *2 Tim. 1. 11, 12. viz. Teaching us, that denying Ungodliness and Worldly Lusts, we should live Godly, Righteously and Soberly in this present World.* And so far is that Universal Light and Grace we testifie of, from leading us to undervalue Christ and the Scriptures, that we cannot but declare to all the World in pure Conscience towards God, and every moderate Enquirer, that we never had any true Knowledge of God or Christ, any right Sence, of the Work of Conversion upon our Souls, nor any right Sight or Relish of those Heavenly Truths declared in the Scriptures, till we came to know, and be obedient to the *Manifestation of that true Light, which enlighteneth every man; and the Appearance of that Grace which brings Salvation in our own Souls.*

They are standing Truths, *That whatsoever may be known of God is manifested in man; for God hath shewed it unto him: That whatsoever is reprov'd is made manifest by the Light; and that whatsoever doth make manifest is Light, Rom. 1. 19. Ephes. 5. 13.* This cannot be *Natural*, unless of the *Divine Nature*, which reveals to men *Divine Things*. 'Tis rare that we meet with any Adversary, who denieth it to reprove Evil, and to cherish that which is Good. And the Wise Man tells us, *That the Reproof of Instruction is the Way of Life, Prov. 6. 23.* If the Light reproveth for that which is Evil, and that Reproof seals up Instruction to Life Everlasting, how dare any call it a *Natural Light*, common to, yea, a part of all men in their Natural Estate, especially when the Apostle *Paul* hath so long since declared *That the Natural Man receiveth not the things of the Spirit of God; for they are Foolishness unto him; neither can he know them, because they are spirituall, discerned? 1 Cor. 2. 14.* Our very Case in Defence of the *Light Within* against the wise *Master Builders* of this Age.

Nay,

Nay, so far is Man in his natural Estate from being acted and guided by this very Light, which our Enemies call Natural, that Christ himself saith, *He hateth the Light, neither cometh to the Light, lest his Deeds should be reproved: But, on the other Hand, He that doth Truth cometh to the Light, that his Deeds may be made manifest that they are wrought in God; where it is evident, that the very Manifestation given, is Divine; much more the Nature of that Light that gives it. Indeed, how is it possible for Man to know Christ, who is Light, without Light? It was John's Message to preach, That God is Light. The same Apostle testifies, That the Blood of Cleansing is to be found of them that walk in the Light, ver. 7.* Job. 3. 21. 1 Joh. 1. 5.

If it be objected, *That this is not that Light wherewith every Man is enlightened: The same Apostle in his History saith, That in the Word was Life, and the Life was the Light of Men, and that very Light was the true Light that lighteth every Man that cometh into the World.* 1 Joh. 4. 9. Let such give me as plain a Text against either the Sufficiency or Universality of the Light, if they can.

Its Properties and Effects prove it Divine; in that 1st, *It manifests God,* Rom. 1. 19. 2dly, *It manifests Evil,* Ephes. 5. 13. 3dly, *It is made the Rule of walking by the Apostle:* See then that ye walk circumspectly, not as Fools, but as Wise, ver. 15. 4thly, *It is made the Path to walk in,* Joh. 8. 12. 1 Joh. 1. 7. Isa. 2. 5. Come, let us walk in the Light of the Lord: And the Nations of them that are saved shall walk in the Light of the Lord, Rev. 21. 23. And so saith the Scripture of the Spirit of God, 1st, *In that it reproveth for Sin,* Joh. 16. 8. 2dly, *In that it giveth Understanding of the Things of God,* Job. 32. 8. 1 Cor. 2. 10. 3dly, *That it is a Rule for the Children of God to walk by,* Rom. 8. 14. For as many as are led by the Spirit of God, they are the Sons of God. 4thly, *We are also to walk in the Spirit,* Gal. 5. 16. *This I say then, walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh:* I hope none will deny that this Light and this Spirit must be of one and the same Nature.

But if any shall yet object, *That this is to be understood of a spiritual Light, & that ours is but a natural one:* I shall desire them to do two Things, 1st, To prove that a Natural Light doth manifest God; reprove for Evil, and cherish that which is Good; since whatever is Part of Man in his Degeneration from God, is so far from giving one good Thought,

Thought, that it cannot rightly reprove an evil one; and it is granted by our Adversaries, that what we call *Divine*, and they call *Natural Light*, can do both. 2dly, That in Case this Light be Natural, and can so manifest and reprove, that they would assign us some certain *Medium* or Way, whereby we may truly discern and distinguish between the Manifestations and Reproofs of the *Natural Light* from those of the *Divine Light*, since they allow the Manifestation of God & Reproof of Evil, as well to the one as to the other. And I challenge them all to give us one Scripture that distinguishes between a *Natural* and *Spiritual Light* within, reproving Evil, &c. They may with as much Reason talk of a Natural and Spiritual Darkness within: 'Tis true, there is a *Natural* Darkness, to wit, the *Night* of the outward World; and there is a *Spiritual* Darkness, viz. the *misty and clouded Understandings* of Men, through Disobedience to the Light and Spirit of God: Let them assign us a third, or rather a second Darkness of the Understanding in the things of God, if they can: Christ never distinguished between Darkness & Darkness, or Light and Light in any such Sense, nor did any of his Disciples I ever read of; yet both have frequently spoken of Darkness and Light; what Difference doth the Scripture put between spiritual Darkness and Darkness, mentioned in these Places, *Luk. 1. 79. Math. 4. 16. Joh. 1. 5. Joh. 3. 19. Joh. 8. 12, 35, 46. 1 Thef. 5. 4. 1 Joh. 2. 6. Act. 26. 18. Rom. 13. 12. 2 Cor. 6. 14. Ephes. 5. 8. Col. 1. 13.* I find none; It is all one spiritual Darkness: neither is there so much as one Scripture that affords us a Distinction between *Light within* and *Light within*, that really are Light: peruse *Math. 4. 16. Luk. 2. 32. Chap. 15. 8. Joh. 1. 4, 5, 7, 8, 9. Chap. 3. 19, 20, 21. Chap. 8. 12. Act. 26. 18. Rom. 13. 12. 2 Cor. 4. 6. Chap. 6. 14. Eph. 5. 8, 13. Col. 1. 12. 1. Thef. 5. 5. 1 Tim. 6. 16. 1 Pet. 2. 9. 1 Joh. 1. 5, 7. Chap. 2. 8. Rev. 21. 23, 24. Chap. 22. 5.* And let the greatest Enemy to our Assertion do his utmost to sever real Light from Light, or find out two Lights in these Passages if he can; if he cannot, he is irrecoverably gone, and that upon his own Concession: For, as he yields to us, that the Light in Controversie manifesteth Evil and reproveth for it; so doth Christ himself teach thus of the Light, *Joh. 3. 12. For every one that doth Evil hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd: And the* postle

Paul plainly saith, Ephes. 5. 13. *But all things that are reprov'd are made manifest by the Light*; Therefore not two distinct Lights in kind, but one and the same manifesting, reproofing Light: And this the Apostle John proves beyond all Exception, to wise and considerate men; First, In that he calls God Light, Chap. 1. 5. 2dly. In that he puts no medium or third thing between that Light and Darknes, verſ. 6. *If we say that we have Fellowship with him, and walk in Darknes, we lye*; intimating, that men must walk either in Light or Darknes. I am sure, that which manifests and reproveth Darknes cannot be Darknes; And so say our Adversaries of our Light. And as if the Apostle John would have anticipated their Objection, viz. 'Tis true, *your Light within reproveth for Evil*; but it is not therefore the Divine Light, which leads into higher things, and which comes by the Gospel; he thus expresseth himself, Chap. 2. *Darknes is past, and the true Light now shineth. He that saith, He is in the Light, and hates his Brother, is in Darknes even until now*, which is not another Light from God the Light, Chap. 1. For, as Light there is put in Opposition to Darknes, so Light here is put in Opposition to Darknes: The Darknes is one and the same, so the Light; Wherefore we may plainly see, that it is not another Light then that which reproveth a man for hating his Brother, that brings a man into Fellowship with God, and to the Blood of Cleansing, as the next verse speaks: Therefore that Light which reproveth a man for hating his Brother, is of a Divine Nature.

In short; That Light which is opposite to, and reproveth spiritual Darknes, is a spiritual Light: But such a Light is that within, as our Adversaries themselves confess, therefore spiritual. It is worth our notice that the Apostle useth the same manner of Expression here, Chap. 2. 8. *The TRUE Light shineth*, that he doth in his History, Chap. 1. 9. *That was the TRUE Light*, intimating the same Divine Word or True Light now shineth; and that it was that same True Light (for there is but one) that reproveth such as hated their Brethren; consequently that Light, that so reproveth, is the True Divine Light.

And strange it is that Christ and his Disciples, but especially John, should so often make that very Light, which stoops to the lowest Step of Morality, to the Reproof of the grossest Evils, to be no other then the same Divine Light, that brings such as follow it

to the Light of Life, and those who walk in it to the Blood of Cleansing, and to have Fellowship with God, &c. Nay, not only so, but make the very best of man's being a Child of God, to depend upon his answering of the Light in a palpable moral Case, *viz.* *not hating of his Brother*; And yet that our Adversaries should shut their Eyes from beholding its Divinity, and conclude it *therefore* a meer Natural Light, This is both Unreasonable and Unscriptural.

But here is the very Ground of their Ignorance and sleight Apprehension of the Light within, They have never known it further then in the Capacity of a Reprover of Evil (though that's enough with a considerate and tender-spirited man to feel from whence it came) and so conclude it unable to give either further Discoveries of God's Will, or Power and Virtue to enable to do it. But to all such as object against the Sufficiency of the Light of Christ within, either as to its Knowledge or Power, I say, *Try it*; you are not proper Judges in the Case, till you have walked in it: If then you meet not with the Blood of Cleansing, and pure Fellowship with God, who is Light, it will be time enough for you to object. Do not infer from the Discovery of small and great things, two distinct Lights, instead of two Manifestations of one and the same Light; such as do the Will of God, so far as the Light in the Conscience enjoyns them, shall know more of the Doctrine it teacheth all the Children of Light.

However, it hath pleased the man we have now to deal with, to undertake a Refutation of a Book, entituled, *A Testimony of the Light Within*, written about Seventeen Years since by *Alexander Parker*, a Servant of God in the Work of his Gospel: But I hope my Reader hath received that Satisfaction in what has been already hinted in Defence of the Light of Christ within, that he is in a very good Posture to hear what may be objected against it, by one that never yet knew the Power and Efficacy of it. It is the Advantage God hath given us over our Enemies, They fight us Blind-fold, and entangle themselves in their own Net: With Moderation, Plainness and Brevity I have considered his Opposition, in Faithfulness to God, his Truth, and the Souls of all People.



# URIM & THUMMIM:

## Or, the *Apostolical Doctrines* of Light and Perfection MAINTAINED;

Against the Opposite Plea of *Samuel Grevill* (a Pretended Minister of the Gospel) in his Ungospel-like Discourse against a Book, entituled, *A Testimony of the Light Within*, anciently writ by *Alexander Parker*.

**S** *Amuel Grevill* in his Rejoynder to *A. Parker*, p. 5. brings Pag. 9.  
two places against the Sufficiency of the Light within :  
The first is *Deut. 31. 13.* *That their Children which have not known any thing may hear and learn to fear the Lord your God, as long as ye live in the Land whither ye go over Jordan to possess it.* But this is answered without Difficulty ; for any thing is not in the Hebrew : And it appears both from the place it self, and *Chap. 11. 2.* that those many great and wonderful Works of Deliverance the Lord had wrought for them, and which their Children through *Non-age* knew not, were only intended ; And because the hearing of them might be a deep Engagement upon their Spirits to fear and worship the God of their Fathers ; therefore were they to hear of those Noble Acts at the Mouthes of their Parents, as the place speaks. How this Instance proves the Insufficiency of the Shining of Christ's Light in the Conscience, with Respect to their Duty to God and Man in that Day, is left with every man of Sober Conscience to judge.

The other is *2 Tim. 3. 15.* The words, *Torough Faith in Christ Jesus*, he omits. The Scriptures through Faith are able to make Wise, but not without Faith : This doth not prove that therefore

Faith cannot make wise without the Scriptures; for that was before the Scriptures were written, as in *Abraham* and others.

To *John* 16. 2. They thought and apprehended, the Scripture commanded them to do God good Service, when they persecuted the Saints. Doth this set the Scriptures above the true Light, by which only we must rightly understand them? Not that we would exclude the Scriptures of that Service the Lord has appointed them to, but to maintain the true Light against vain Cavils; for God's Super-adding of Scripture, no more renders the Light Insufficient, *then the Spirit, Grace, yea, God or Christ*; Man being abroad from the Spirit, and not abiding in the Light, the Lord went forth into outward Means to bring him home: *Is God's Condescension to Man's Weakness a Proof of his Insufficiency?* The Scriptures came from the Light, and testify of it, that the Nations of them that are saved must walk in it; this was the End of the Evangelical Ministry. And as for taking true Light from the Scriptures, without true Light within, how absurd and impossible it is, is obvious to all. That Light, that gives to understand the right Meaning of the Scriptures, must be true Light; else, how can it understand right? And how can it be put in us by the Scriptures, *when we must and do bring it with us to the Scriptures before we read them?* Doth the Bible send forth a Spirit to read it with? or doth God send it from it? or doth not he rather illuminate the Soul to understand it, as held all Ancient Fathers and Protestant Writers? See what Testimony this man gives for his pretended Light without, against the Light within; and after what rate he disproves it, to satisfy his Neighbour: He manifestly sets the Scripture and the Light within at Variance that Harmonize.

But shall the *Evil, Envy, Pride, Passion, Murder and Darkness* then in the *Jews*, Discredit, Undervalue, or render Insufficient the blessed Light of the Lord, that at that time shined in them (though their Blindness and Darkness comprehended it not) Why may I not as well say, they had no Scriptures, or that they did all those infamous, hardened Acts against Christ, by the Scriptures (since they thought so) as that *S. Grevill* should infer the one or the other against the Light within? Every man hath Light from the Creating Word, and that is Divine, because the very Life of that Word; and by it, God, who is Light, is only truly known;  
and



and while men hear, obey, and live in the Counsel of it, they walk in the Way of Truth and Path of Life, they feel the Light of Life, and experience the Blood of Jesus Christ to cleanse them from all Sins.

To his Answer about Perfection, viz. *That he pleads not for Sin, because he denies perfect Freedom from it, since he pleads for Sin, that telleth men, they may sin.* I say, If any hear an Advocate plead that such a man must break the Law as long as he lives, will it not be understood, that he pleads for a Toleration of him in the same Evils after he hath been pardoned? But if any hear him plead, that the Law-makers say the same (that is, the Teachers) will they not conclude, that he makes them tolerate Injustice, that he blasphemes and slanders them, as the Word signifies? yet this is S.G.'s Case in point of *Indulgence of Sin.*

To his other Comparison, p. 6. viz. *Who favours a Disease most, He that prescribes to his Patient to take Antidotes, or He that tells him, He has no Disease, nor needs to use any Means?*

Answer, He weakens a man most, that persuades him, That his Disease is so rooted, that it is impossible for him to overcome it, yet prescribes Remedies, and puts the poor man to Cost.

Nor doth Christ say, That all men must offend, and that as long as Heaven and Earth endures; *but that one Foot or Tittle from the Law shall not pass, till all be fulfilled: And he that breaks one of the least of these Commandments, and teacheth men so, shall be called Least in the Kingdom of Heaven, Mat 5. 19.* And if the least be not to be broken, then all ought to be kept.

Because *A. P.* saith, *Where God is manifest within, he must needs be Light; S. G.* would make him to conclude, That *God, Christ and the Spirit are the Light within us.* It seems he dares not fasten his Consequences upon the Scriptures, but upon what *A. P.* alledgeth out of them: And doth not *S. G.* deny them by Consequence, as he denies the King that denies the King's *Writ*, since they hold forth that very Doctrine. If to reject Scripture be Erroneous, *S. G.* cannot be found, that makes that Consequence matter of Error, which he himself acknowledges to be Scriptural: Hear him.

*If A. P. intended not, that God and Christ are the Lights within,*

to what Purpose did he alledge those Scriptures, which say, *God is Light, and God is in us: Christ is Light, and Christ is in us?* Which Reader, If I understand any thing, is to allow; that we have Scripture for our Assertion, and to give up the Cause as far as ever we contended for it, to wit, That *God is Light, and Christ is Light, and as such, do shine or appear in the Hearts of Men,* to give them the Knowledge of those things which concern their Eternal Peace.

But S. G. sayes, *If Christ were the Light within, the Prophet would not have said, They have no Light in them.* That Christ is the true Light, John testifies, and that he was and is such a Light, as was to enlighten the Gentiles, the Prophet *Isaiah* tells us; and that the Nations of them that were saved, were to walk in this Light, John the Divine in his Revelation assures us. Now, unless the Soul of Man be not to be lighted with this Light, or that it is not to be understood of the Soul, but Body only that was to walk in the Light of the Church; it will follow, that this Light must needs shine where the Soul of Man is, which is within; consequently, that Christ is that Light which shines within.

Paul that took Counsel to persecute Christ without, was stroke at the Appearing and Shining of Christ within; and when it pleased God to reveal his Son in him (the true Light that enlightens all Mankind) he consulted not with Flesh and Blood, which is their State that reject and vilifie his Spiritual Appearance and Revelation of him in the Soul: But for all their vain Expectations and loud Boasts, in that State they shall never inherit the Kingdom of God; that is God's Word of Truth. As to the Prophet's Words, they are not to be understood, as if those wicked Men had no Light from God; but that they rebelling and blinding themselves against it, and following their own Imaginations for Truth, *They had no Light in all their Wayes;* or as S. G. well sayes, *Their conceived Light was Darknes;* *They walked in Darknes,* and so participated or partook not of the Benefit and Blessing of the Light; but it shined in the Darknes uncomprehended: There was Light, but it was not risen upon him, or no Morning risen in him, as the Words may be rendred: Is there no Sun in the Firmament, because Men that are blind, or shut their Eyes, cannot, or will not see it? Or, I, a School-Master Unlearned or Insufficient, because any of his Lads play tru-

ant, and neglect his Reproof & Instruction? Or, Is it reasonable for any of us to say, that such Schollars have no School-Master, because they are idle and regard not their Book, notwithstanding his daily Checks and Reprehensions of them? Or, Can they be said to have no Lesson, because they neglect to get it?

In short, Christ is the great Priest, Prophet, King, Judge and Law-Giver under the new Covenant: He is the Shepherd that daily overlooks and feeds his Flock; and such as know not him so revealed in them, to be the very Hope of their Glory, are in a reprobate Estate: And how he should be within, and not be Light, who is the true Light it self, from whom all they that have Divine Light, received it, will lye on S. G's Part to show. And so far are we from lessening the Scriptures hereby, *That they are they which testifie of Christ to be the true Light that enlightens all*: And with their holy Record have we great Unity, and our Souls blest God for them; and the Benefit we have received, and yet do, in reading of them, through the Revelation of his holy Spirit, without which they are but a sealed Book; as well said learned Bishop Jewel against Harding, p. 532, 534.

In p. 7. he would set these as Contraries, *Great Light & No Light*, Pag. 7. as without a Medium; & so argues, *Because Great Light was before deny'd to the Ephes. 2. 12. therefore they had no Light*, and so make as if God had left himself without a Witness amongst them, which Acts 14 15, 17.

is a worse State then the *Lycanians*, who had a sense of his Wisdom, Power and Goodness from his visible Works, which outward Witness had been Insufficient, without an inward Witness to joyn with it, and evidence it more clearly unto them. No better Success had the Preaching of the Gospel had among the *Ephesians* without it, which because their Light in time of their Ignorance of these things, which then in due Time God revealed unto them in a great Measure, did not teach (it being too high for their State) Therefore by his Consequence they had none, nor any before that Time: For the

\* Paul teaches, that whatever is reprov'd, is made manifest by the Light, *Ephes. 5. 13.* And whatever may be known of God, is manifested in Man, *Rom. 1. 19.* And that which manifests is Light, as saith the same Apostle, *Ephes. 5. 13.* And he desired to be made manifest to the Conscience. Then there was Light; for Men were reprov'd, *Rom. 2 15.* and they could not be reprov'd without it, *Ephes. 5. 13.*

\* Was not that Mystery the great Work of Redemption? And were not Thousands redeemed before? If it was hid, it was to such as had lost it by Rebellion. It was the same Light, not the same Degree that ever saved.

nerations, that *their* was made manifest to his Saints; for if they had, as he seems to reason, it would have taught them Baptism, Supper, &c. Nay further, as he argues, *All the Opinions that the Episcopallians and Presbyterians hold, Common Prayer or Directory, whether you will: and not only to Thou and Thee Magistrates, as they did alwayes; but to stir up People for them or against them, as serve*

So Tryphon  
ask'd Jus. Mar-  
tyr, as I remem-  
ber, why Christ  
came no sooner?

It is true indeed, an Outward Literal Knowledge of these Things by the Help of Literature, as Men now have them, the *Jews* and *Gentiles* had not; for they were not written, as they

\* This proves not they had no Light; at most, it only shews to us, that it did not shine so clearly forth, which still implies, that it was the same in Nature. How could those in *Iob* rebell against the Light, if they had it not? *Codurcus, Rufius, Clavius, Ostadius* and others, are not of his Mind; for it is an invincible Truth, that such as rebelled against the Light, as *Iob* 24. 13. and God's good Spirit, as *Nebem.* 9. 20. 26. (notwithstanding their Formality and external Preciseness) could not receive Christ Jesus; but crucified him when he came.

John 1. 9.  
Prov. 8. 4. 31.

*se sibiliter Legem statuit*, established the Law reasonably and sensibly. And *Fen Ardentius* interprets *λογος* in *Iren.* *Verbum, Sermo, Ratio, Word or Reason.* And saith *Irenaeus*, pag. 326.

*Iren.* 1. 5. c. 18.

*Man being made reasonable, left Reason, and living unreasonably, gave himself over to the Earthly Spirit*, *Psal.* 48. 21. And *Justin Martyr* saith, that Christ was *πᾶς λόγος*, whole Reason, as his Interpreter *Langius* renders it; and that which the Philosophers and Poets conformed to, was *ἡ συντικὴ λόγων μέρος μετέσθαι*, a Part or partaking of the Reason that was sown; and he saith, *The Seed of the Word or Reason is sown or ingrafted in all kind of Men*, p. 46.

Orig. Commen-  
on Rom. 2. 14.  
pag. 428.

And *Origen* his Author useth almost the same Words, *The Law sown in the Soil by common Nations, is the Word written in the Heart.* And *Justin* in the place quoted, makes *ἔννοια* and *λογος*,

COMMON

common Notion, and Word or Reason, and Nature, or Mind, synonymous, or of the same Signification, as Origen, and Irenaeus do; Almost the very Words of some of the ancient Philosophers; For Plotin calls it a Divine Principle, that makes the good Man, which says he, is the Root of the Soul. And Cleanthes, The Eternal Nature, sown and diffused through the Race of Man, and is the most sure and infallible Guide; Hieron calls it a domestick God; Seneca Diffused reason; Epictetus, God within; P'utarch, a living Rule, inferior Guide, and Everlasting Foundation of Virtue; Philo, The Immortal Law, engraven on the Minds of Men, no lifeless Precepts written on Paper, &c. Nor do Modern Writers much, if at all, vary: David Paraus, another of his Authors, saith, in Ursin's Body of Quest. 6.

Stan. Vir.  
Philos.

Christian Doctrine, augmented, corrected & consummated by him, Quest. 6. The Image of God contains all the Natural Notions of God, of his Will and Works, that is, perfect Wisdom in the Mind, perfect Righteousness and Holiness in the Heart, and all outward Actions. Perfect Wisdom is here said, saith he, not that which is ignorant of nothing; but that which is competent to a created Nature sufficient to its Felicity: So there is an Homonymy or double Signification of the Word Perfect. And in Quest. 92. he saith, We were created, redeemed and sanctified to this End, that we should KEEP THE LAW MORAL AND NATURAL, BEING THE SAME IN THIS LIFE AND THE ETERNAL, IT NOT BEING ABROGATED AS TO OBEDIENCE. Now these Men, as Irenaeus said of the Poets and Philosophers, Every one seeing that which was connatural, from Part of the divine-sown-Reason, spoke excellently; and where right and consistent with themselves, they are ours; so far Irenaeus. And the Reader may take their quoted, better from us, than S. G.'s. from him upon meer Trust.

Quest. 92.

Some ancient Fathers & Protestant Writers expound the Word Nature as I do, says S. Grevil, if you will trust him: I say the like of my Exposition, and have already quoted them, and told him how far I credit them; and therefore in page 8. he wrongs the Quakers; for they would not cite them, if they gave no Credit to them, as he would have People to believe, as Paul would not have quoted the Greek Poet, if he had not believed that to be Truth that he said concerning God, That we are of his Offspring; which he brought to prove, that he is not far from every one, On Acts 17. 27.

C

which

Quot. on that  
Place.

Pag. 1.

Pag. 3.

Luke 6. 31.

32.

Rom. 2. 14.

15.

David Parvus  
in his Epitome  
of Arminian  
Artic. 3.

Rom. 1. 19.

Every Grace or  
Gift of God is  
perfect, Jam. 1.  
17.

which Place Grotius cites, for the *Essential Presence of God*, as he terms it, several *Heathens, Jews & Christians*, no fewer than Ten: I shall instance but in one. *Minutus Felix*, who *says*, *God is every where, not only very near us, but infused*; which because *A. P.* said not expressly, though *S. G.* charges him to say it by Consequence, he makes it *A. P.*'s Principle to shut him out of Men (who charges it for an Error that he dwells in Men) and all that is not by Generation, p. 8. And so not only many primitive and later *Christian Doctors*; but also many others, that deny the rational Soul to be *introduce* or by Generation, but infused, to be as great *Blasphemers*, as he would make the *Quakers*. And if he can produce neither Scripture (as I am sure he cannot) nor ancient nor modern Writers, for his Gift of the Spirit that comes by Generation, *He* must be the Author of that new Doctrine: A Gift or Grace is not one's self, nor a Part of one's self, nor one's own originally; but another's, freely conferr'd; *χαρισματα, Graces or things freely given*.

He says, *To do as we would be done to, is sown in our Natures*; then the Seed of the Law & the Prophets contain'd what more eminently appeared, and was extended in the Gospel, even to the Love of Enemies, with the Reason of it; for if you love them that love you, &c. which the *Gentiles* had in them in Effect, though not in Letters. And *D. Parvus* saith, *In the State of Sin, a Man is not apt to do or think any Good of himself according to the Scriptures*, Eph. 2. 9. and 2 Cor. 3. 5. &c. Then neither the Law, nor the Work of the Law, was of themselves; else how they could condemn them that had the Law, and transgressed it. And the Scripture saith, *That which may be known of God is manifest in Men*; for God hath shewed it to them; and God hath shewed unto thee, *O Man!* what is good, &c. *Mic.* 6. 8. which *S. G.* denies, calling it a *special Presence*, from what ground, he shews not, nor can he; for the Manifestation is common and universal, the Words themselves prove it; consequently, there is a common Presence; and indeed a *special Manifestation* implies a Common.

He cavils about the word *Perfect*, distinguished before out of *Perfect*; and tells of Darknes dwelling with Light, and Ignorance with Knowledge; I know not for what, unless it be to confess to us, That his Knowledge is not without Ignorance: But it seems, he is afraid lest his Kingdom of Darknes, Ignorance & Sin should be destroy'd; therefore



therefore proceeds to write against a *Freedom from Sin in this Life*, and to oppose the Expositions of the Fathers & Protestant Doctors (which it seems, are of less credit with him, then with the *Quakers*) that hold, *That the Doctrine in Christ's Sermon tends to a Righteousness beyond that of the Law*, charging them, as if they meant, that Christ set up a Righteousness or a Law, above his own perfect, Everlasting, Spiritual Law, which some call Natural and Moral; *The same in Nature*, saith Origen, entire, agreeing with the *Eternal and Immoveable Rule of Righteousness in God*, abiding the same from the Beginning to the End of the World; and therefore were we redeemed and regenerated by the holy Ghost, that we should keep this Law in this, and the Life Eternal, that is, *Love God and our Neighbour with all our Heart*, not a new Doctrine, but the old, which was from the Beginning: Which Law Natural Noah and Abraham kept (saith Tertullian) and were justified by it. And further: *In this Primordial and General Law of God given to Adam, were all the Precepts of the latter Law given forth in their Seasons*; for, what Wonder if he increase the Discipline who instituted it? And God at a certain Season exhibited a subsequent Law to the Gentiles; and that which was promised again by the Prophets, reformed to the better, that it should be kept.

These are their words; which shews what Law was meant; namely, the Law of Moses, which was added because of Transgression, till the Seed should come; before which time many things were winked at, and suffered because of the Hardness of their Hearts, that from the beginning were not so, which Christ brings to, that he might recover all that was lost, and so give Power by his Spirit to them that walk after it, that his Law may be fulfilled in them in the Everlasting Righteousness of it, the very End of his Coming, *The Law being obscured by the Fall, much obliterated*, and left, *left the Relicks in the Minds of men, might be thought to be an Opinion*, GOD REPEATED IT, saith Orsin; which they that walked after the Flesh could not keep, and the Knowledge of it, did only condemn them, and in that Manifestation and Capacity might be said to be weak, and all those Rites & Sacrifices added, ever unable to purifie the Conscience: But they that Love him, keep his Commandments, and they are not grievous. So that it was the Relicks of the Law Natural repeated in the Decalogue, that Christ

Psal. 19. 7. 8.

Rom. 7. 14.

Ursin. Qu. 92.

and Paraus;

Orig. Com. ad

Rom. p. 418.

1 Joh. 2. 7.

Tertul. adverst.

Judæos, §. 2. &amp;

de Coron. §. 6.

See Chrysost.

1 To. Hom. 17.

Oecumen. on

Jam. §. 12.

Basil on Psa. 14.

Hil. on Mat.

can. 4.

Gal. 3. 10.

Vers. 19.

vers. 24, &amp;c.

Origen. in

supra.

Rom. 8. 3, 2,

3, &amp;c.

Mat. 18. 1.

Acts 3. 21.

1 Jo. 3. 5, 8.

Titus 2. 14.

in loc. citat.

Bp. Sanderfon

de Conf. regul.

prelect. 4. §. 31.

Hebr. 9. 9.

as they say) came to set up a Righteousness beyond; and not only to repeat and confirm the Relicks, but restore the whole in due season, and bring on the Perfection, to be Merciful (as saith Calvin himself) and Love Enemies, beyond which, Remigius saith (as S. G. cites) 'there can be no Love; and therefore having commanded this, Christ saith, Be ye Perfect; this being the Perfection of Love. Perfect Love casts out Fear, and is the Fulfilling of the Law; And he that loveth God, keepeth his Commandments.

pag. 10.

But S. G. p. 10. having taken away their Distinctions by his Distinctions of the Moral Law, comprehending all Ceremonies, &c. relating to the Old Testament and New; Under the Name of *Parker*, he tacitely chargeth not only *Remigius* and *Calvin*, but also *Chrysostom* and many other *Fathers* and *Doctors* quoted, to be of the same mind with the *Scribes* and *Pharisees* in their narrow Interpretations of the Law in some particular Precepts of it; for this he flings on *A. P.* for saying but the same things; while indeed it is to be feared, that S. G. is one of those who rests satisfied with a partial and outward Observation of things, making void or at least declining the weightier Matters of the Law, since he suggests, that an Endeavour is enough without keeping them.

But of the Difference of the Times and States under the Law and Gospel, in Manifestation and Power, he says nothing, whatever he knows; for that would cross his Interest grounded on this Kingdom of Sin. in putting an entire End to it: But how can he without Hypocrisy, say in the Lord's Prayer, *Thy Kingdom come, Thy Will be done in Earth as it is in Heaven*; whilst he is so far from believing it, and promoting it, that he sets himself to oppose it, and dispute against it? And how can the doing of God's Will in Earth as it is in Heaven, stand with Praying for Forgiveness of Sins all their Life long? What doth this but overturn the whole Condition of the Gospel; Unless thou takest up my Cross, and follow me, thou canst not be my Disciple?

He is not (I perceive) for being Baptized with the Baptism Christ was baptized with; nor for Drinking of that bitter Cup he drank of; He is rather for hushing himself and others asleep in this pernicious Hope, *That Christ hath taken up the Cross, been bapti-*

z d,



and drank that bitter Cup for them, and so they need not do it over again; otherwise he would not dare hold and maintain such a Continuance of Imperfection, as he doth. He is not of the Apostle's Mind, that prayed for a Sanctification of the then Believers, not in part, but throughout, in Body, Soul and Spirit. God will bring down this Kingdom, and it shakes already.

Pag. 11. As to his Reconciliation with God in his Continuati- on in Sin, they are inconsistent, considered in the same Degree: So that we may truly say, Whilst there is no Separation from Sin, there is no Reconciliation with God; but if there be Separation from Sin in some measure, there is Reconciliation with God in some measure: As separated, so reconciled; perfectly separated, perfectly reconciled. As we see in natural things, so full of Air, so empty of all else.

But he makes *A. P.* to say, till a Man be perfectly separate from Sin, he is altogether out of Reconciliation with God; but proves it not, nor indeed is such Doctrine provable out of his Book.

Whereas he says, *God's Commandments do not show Man's Power*: If he mean the Power that is given of God to Man, it is false; for that were to make God unjust, and an Hard Master; for, where ever God commands, it follows, that he hath given Power to do; And where he is not obeyed, it is a Sign that that Power is withheld, lost or taken away, and man hardened through Disobedience. And without that Principle of Faith and Love, which only fulfills the Law, to think that a Man may be justified by a meer Performance of outward Observations, is as impossible and absurd, as if a man should think one should rather live by Virtue of outward Rayment or Apparel, then by Breath and substantial Nourishment. God gave such a Measure of his Spirit to the *Israelites*, that if they had loved and followed it, and not been stiff necked, they might have continued in the Obedience to all things that were written in the Book of the Law to do them, (unless God commanded Impossible) and in that Way that they were commanded them, to wit, to separate them from the *Heathen*: And they, if they had been thankful, and glorified God by their Obedience to what they knew of him, had not been given up to a Reprobate Sense; and if they had followed the Goodness of God, leading to Repentance from time to time, and had not had an impenitent Heart, they had received according to their Deeds,

Pag. 11.

Gal. 3. 12

Neh. 9. 10.

Rom. 1. 21.

Deeds, Glóry, Honour and Peace: for if it be given to the good Gentile, then surely to the good Jew. And if the Jews in Christs Day had not brought forth Wild Grapes, and been like their Fore-Fathers, that rebell'd against God's good Spirit (under Pretence of magnifying the Scriptures, and contending for the Faith of their Fathers) they had not been blinded like them; nor the Vineyard taken from them, nor theirs laid waste.

As for Phil. 3. 12. *Not as though I had already attained, or were already Perfect*: It proves not that Paul was not clear from Sinning, but that he had not yet perfected or finished his Course, so as to have kept the Faith to the End, to be out of Danger to miss of the Reward, as he was afterwards, as appears plainly by the Comparison he useth, of a Course. He doth not say (as this man would have him) That some that were Perfect were otherwise minded; But these that were Perfect had a perfect Understanding of those things that were in Difference among them, of which he speaks in that Chapter, about the Concision, as he terms it diminutively, and Righteousness of the Law, and Preheminence fought by it, without the Righteousness of Christ, which they had perverted and sleighted, being Dogs, making their Billy their God, and minding Earthly Things, and glorying in their Shame, being Evil Workers, of whom he bid them beware.

Verf. 2.  
Verf. 9.

See Zegerus  
and Grotius, &  
Eramus on  
the Place.  
Pag. 12.

To his Sinning, through alwayes needing more Grace: He that is capable of receiving more, and refuseth & resisteth it, sinneth; but to use his own Similitude, A Little One (as Christ calls some of his) that hath but a little Heart, yet if he give it all to God, he can do no more, he sinneth not, but fulfills the Law.

The Hebrews were chid because they had not improved their time; which if they had done, they had not sinned. Peter and the Rest of the Apostles were in that manner of Speech taught and instructed of the Power and Efficacy of Faith in its extent, which they should receive after they were indued with Power from on high, which they were commanded to wait for, that had they neglected, they had sinned; and to expect it before the time (as for a Child to aspire to the things of a man) is the part of much Heat and Confidence, and is good to be discountenanced sometimes, though not alwayes to be disliked. Not to be at present, what they are exhorted to be for the future, to make that Transgression,

Rom. 2. 5.

Isa. 5. 3, 4. &

6. 9, 10, 11, 12

Joh. 12. 31, 42.

Mark 12. 9, 10.

Phil. 3. 12.

2 Tim. 4. 6, 7.

Hebr. 5.

Mat. 14. 31.

See Grotius  
on the place.

Joh. 7. 31.

1 Cor. 14.  
20.

gression, is, to set Transgression in order of time before the Law; whereas, where there is no Law there is no Transgression; for Sin is the Transgression of the Law that is known: *To him that knoweth to do Good, and doth it not, to him it is Sin; but in the time of Ignorance God winkes.*

The *Corinthians* were exhorted to be in understanding perfect as the Word *τῆς αἰωνίου* signifies: To accuse them of Imperfection, and so of Sin, because then Children, and in their Minority, (though born of God in *John's* sense) were to accuse not only the Saints departed, but all the Angels of Sin, because they have not attained to that Measure of Wisdom that God is, upon his Principle; for his Argument implies as if there were no End of needing of Grace. I wonder he has forgotten his School Distinction of *a quo & ad quem*; for men may be perfect from Sin, and not perfectly grown up to the Wisdom and Knowledge of all the Weighty Mysteries of the Gospel.

For his Notion of Sanctification and Purification, I say, Where the Conscience is not defiled, it is purified; and men are sanctified or dedicated to God by the Truth, and the Belief and Obedience of it, and there is no sinning; else, how Temples and Tabernacles for God to dwell and be worshipt in?

For the Place he brings that men must sin because they are men, *1 Kings 8.* he might better have given that Reason for the Devil's sinning, because he is a Devil; for sinning is not man's State, as man, though in joyning with the Devil he may Sin, as the word *συνιμι* signifies, being potential; and so *Pagninus* renders it by *peccet*; but he makes use of a bad Translation, *his Holy Ghost*, as his words imply, to countenance his bad Conclusion, That because they may Sin, therefore they must sin. See more in *D. Gell's* Essay to the Translation of the Bible, p. 762, 768, 772.

Because *David, Psal. 19.* thought it a hard Matter for him, or those in his Condition at that time, to understand their Errors from the Law of *Moses*, those Statutes and Precepts, &c. which through Neglect they might be ignorant of, and therefore there was a Sacrifice appointed for a Propitiation, and Prayers for Cleansing from them, *v. 12.* And because the Psalmist, *Psal. 130.* being in the Deep by reason of Iniquity, prayed for Forgiveness, *vers. 3, 4.* And because the Apostle *James* saith, *In many things we sin all,* he concludes, that not only *David*, but the Apostles to

in their best Condition, even to their Death, did sin; and that James was a Curser to his Death, because he said, with the Tongue curse we men, taking Advantage of these Holy Men, to make them Offenders for their Words: But what good Man will believe him? No wonder if he traduce the Quakers, and pervert their words, when he is one of them that David speaks of, that wrests his words, and imagines Evil of him. And for any thing we know (for we cannot take his words without Quotation) he may as much wrong or wrest those Passages out of Origen, Theophylact, Chrysostom, Ambrose, and the Protestant Writers, that he sayes he has read, about Death's destroying Sin, which is for Destruction it self; In my Mind the Devil may more fitly be said to correct it; For if they that are Dead have ceased from Sin, then the Damned shall not blaspheme God, or else their Blasphemy is not Sin; which Protestant Writers say not, nor the Fathers ever taught.

Grotius on the place.

1 Pet. 4. 1. Zegerus on the place

Rom. 6. 18

2 Tim. 4. 7. Erasmus and Grotius on Rom. 7.

But Grotius a famous Protestant Writer interprets it thus, That as the Dead return not to their former Life, so neither he that is truly Dead to Sin, ought to return to his former Life again. And Zegerus, another saith, That is, being loosed and freed from Sinning, so that he may not sin, unless he will. But this man would have it, as if Paul meant, that Bodily Death took away the Possibility of sinning, and Life the Possibility of not Sinning. However, he acknowledges, that by the Death of the Body of Sin is meant, the Separation of Sin from a man, and being freed from Sin, and ceasing from sinning; yet sayes, that in Rom. 6. there is not a word to dis-  
 hort them not to suffer any Sin to be in them: But how can a man let Sin be in him, and he not sin? For it is not a Sin to be tempted, but to enter into the Temptation: He that ceases from sinning, ceases from Sin; and whensoever any yields to obey Sin, then he is the Servant of Sin: Can any man commit a Sin, but he is captivated under the Power of it? And therefore in that Condition Paul cryed out, as a Distressed Captive, for Deliverance from the Body of Death, not from the Natural Body; for, before that was dissolved, he said, I have finished my Course, I have kept the Faith; that is, He had endured to the End, and arrived at Perfection. Erasmus saith, It was in the Person of another, which the Apostle spake in Rom. 7. And Grotius on the same place, will not have it Paul's Condition when he wrote the Epistle to the Romans. 'It is to be noted, sayes he, that Paul speaks in the first Person, not  
 that

that he deals concerning himself, but for Modesty's sake, he had rather so express odious things, which he calls to transfer in a Figure, 1 Cor. 4. 6. so in 1 Cor. 6. 12, 15. chap. 10. 29, 30. chap. 13. 2. Gal. 2. 18. Chrysostom ad 1 Cor. 12. sayes; *He takes heavy things on his own Person. Hieron ad Daniel, Because he is one of the People, he reckons their Sins in his own Person, which also we read, the Apostle did in the Epistle to the Romans. But this man interpreting it, the Death of the Body, instead of the Body of Death, first gives a Reason, why Sin must be destroyed by the Death of the Body, namely, because it entered by the Conjunction and Union of the Soul with the Body; but that he proves not, and it were to disprove himself in pag. 8. For there he saith, The Light is Reason, wherewith God hath endued man's Soul, and is a Natural Gift, that comes by Generation: How then, say I, is it conjoynd and united to it, if it be generated with it? for so 'tis one with it. Are there two Generations, one of the Body, and another of the Soul; one with Sin, and another without it; and the latter united to the former, that it may receive Sin, and say, A Body hast thou prepared me, O God, to do not thy Will on Earth, as it is in Heaven, but the Will of the Devil, that at my first Entrance into it, and during my Continuance in it, I may alwayes do thy Enemy some Service, who must have a place allowed him in it as long as it lives? Is not this blasphemous and contrary to the Scripture, which sayes, 1 Cor. 3. 17. He that defiles the Temple of God, him will God destroy.*

I would fain know of S. G. how the Man of Sin got entrance to defile this Temple, if it was not through the Mind, by entring that with his Temptation, of becoming as God, knowing Good and Evil, which was sometime after that God had breathed into Man the Breath of Life. If he sayes, it was, as inevitably he must, then will it follow, that Sin came not by Conjunction of Soul and Body, as he teaches, but after that Conjunction; and so his Reason for Death's destroying of Sin, which implies the necessity of sinning til men dye, is quite overturned. Besides, how can a House of Clay, a lifeless Lump of Earth, be capable of Pollution any wayes, but by him or them, that inhabit or enter it, as becoming his or their Organ, Instrument or Habitation?

Again; S. G. to prove that Death destroyes Sin, brings Rom. 7. 24 as in the common Translation, This Body of Death; whereas the Greek has it *ὁ τὸ σῶμα τὸ θάνατον*, who shall

D

deliver

Zegerus on  
Rom. 7. 24.  
I. Capellus and  
Drusius on  
Rom. 7. 24.

deliver me from the Body of this Death, which considered with the Context, shews it to be metaphorically and spiritually intended, which agrees with Ambrose's Interpretation, produced by Zegerus on that place, and which he approves (viz.) *all Sins. J. Capellus* sayes, *It is the Mass of Sin, not the Mass of the visible Body.* And Drusius sayes, some do understand it *turbam malorum*, a Multitude of Evils. And as for Chrysostom, Theodoret, and all those Protestant Writers he has read (who knows who or where) you may either believe him upon trust, or read all their Books, till you find his Interpretation; for particular Citation he affordeth us not.

But he asks, *how A. P. will prove that the Body of Sin is the same with the Law of Sin?* a thing easily done after his way of proving things; for Grotius saith, *That the Law of the Members* is the strong Affections of the Flesh, and the Law of Sin the Vehemency of Affections arising from the Flesh, and the Body of Sin, ch. 6. 6. A Conjunction of many Members, that is, Vices, Col. 3. 5. And indeed, the Scripture mentioned shews that one and the same thing is intended: And it is but reasonable for any to believe, that the Body of Sin gives Law to them that are under the Power of it.

But S. G. from Gal. 5. 17. where 'tis translated, *The Spirit lusteth against the Flesh, so that ye cannot do the thing ye would*; seems thus to infer, *that therefore men must of Necessity fulfil the Lusts of the Flesh, and cannot do otherwise*: Whereas it should be translated, *so that ye may not do the things that ye would*; which is thus interpreted by D. G. H. *That the Spirit binders them that they may not do the Will of the Flesh.*

See D. Gell's  
Essay, serm. 19.  
p. 775.

pag. 15.

Mat. 12. 26.

27, 28, 29.

Luke 11.

1 Joh. 3. 5, 6.

But sayes S. G. Paul saith not, Rom. 6. 14. *No Sin shall be in you, but Sin shall not have Dominion over you.* I answer, Nor doth he say, that Sin should be in them, and serve them: Where men sin, Sin hath Dominion. But tell me, S. G. Is not the strong Man to be cast forth, Sin taken away, and the Devil's Works destroyed?

Again, saith S. G. *Flesh is the Root of Evil Affections and Lusts.* But if that Doctrine be true, say I, then God in giving men Bodies of Flesh is the Author of the Root of evil Affections and Lusts; consequently the Life of them is not a Blessing, but a Curse.

Further, S. G. tells us, *That the legal keeping of God's Commandments, is an universal and perpetual keeping of them; but the Evangelical is not so, but an Aim and Endeavour*: Which if I

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understand any thing, is to make God in the New Covenant Times, to indulge in man a slackening of Obedience to his Righteous Law. At this rate Christ came not that we should fulfil the Law, but only that we should endeavour it: Strange Gospel! Are men under a less Obligation to Holiness, now they have more plentiful Assistences to compass it? Is this the Way to finish Sin, restore Man's Nature, and cloath it with Everlasting Righteousness? which is so far from deterring man from not observing God's Law inviolably, that the teaches, *that an Endeavour to keep it without exactly keeping it, is the Priviledge and Obedience of the Gospel.*

Whether this man writes like a Gospel-Minister, or Servant of the God of this World, let the Conscientious Reader judge. But he was not always of this Mind; for in pag. 10. he seems to plead for the highest and most exact Obedience, not only to the Law, as understood by the Jews in point of moral Righteousness, but as Christ wound it up to a higher Degree of Righteousness. But let us hear what *Bp. Sanderson* saith, in this Matter, a Man venerable I suppose, in S. G.'s Account.

'The Precepts of Christ in the new Law, as the holy Fathers of the Church every where witness, are much more excellent as to some Things, then the Precepts of *Moses* in the old Law; not only in respect that they are propounded more fully, clearly and plainly; but also, inasmuch as they rise higher, and call up Christians to a more eminent Degree of Perfection, and that with more efficacious Allurements; namely on the one Hand propounding the Example of Christ past; and on the other, the most ample Reward of the Kingdom of Heaven for the future. As in those two great Duties of Christian Life mostly appears, of loving Enemies, and taking up the Cross, commanded in the new Law. And they are Commands universally obligatory; to the Observation whereof, all that profess the Faith and Name of Christ, are bound under Crime of most grievous Sin (namely, of denying Christ) & Penalty of Eternal Damnation, unless they repent. And he himself brings in *P. Andrews* thus, *That a Man moved by God's Spirit, out of Love to God, may be said to fulfil the Law.* So that here are two Bishops advancing Evangelical Obedience above that of the Law, in point of Strictness and Purity, against it is Man's libertine Undervaluing and dangerous Diminution of it.

But this Adversary thinks he says a great deal against us, in telling

*B. R. Sanderson* de  
consecr. Prel  
4. Sect. 34. Lib  
Oxf. lect.

ling People, That it is an Error to think, that any can be saved partly by their own Righteousness. And alas ! whoever said it was not, that is rightly called a Quaker ? We know better ; and that it is by Grace we are saved ; yet so, as that we must be thereby taught to deny Ungodliness and Worldly Lusts, and to live soberly, righteously and godly in this present World, which is not our own Righteousness, but the Righteousness of God's Grace, that is all-sufficient for so

Tit. 2. 11, 12.

2 Cor. 12. 9.

great Salvation : And another Sort of Salvation, then that which comes by and in the Way of this Grace, is a *Satanical Delusion*, suited to the corrupt Minds of Men, that would be saved from Wrath, the Wages, but be indulged in Sin, the Work. However, 'tis plain by the Verses foregoing, That the Law there (spoken of, is the ceremonial Law, which not only they, but other Churches in those times had and made some Scruple of relinquishing, as may appear in his Epistles all along, wherein he dehorts them from any such Observation, which they enclined to, even upon an Opinion of Necessity ; And which the said Bp. S. from Gal. 5. 2. observes,

Ibid. §. 29.

not only to be *d ad*, but *d. adly*, after *Augustin's* Distinction. But that *Christians* are held to the *Law moral*, not as given by *Moses* ; but as declarative of the *Law Natural*, which before he had called *Divine* ; He, the said Bp. Sand. doth with others agree, which as Bp. Andrews well sayes, *must be fulfill'd with the Motion and Power of the Spirit of Christ*, who was sent, that the Righteousness of the Law might be fulfilled in us, by walking after the Spirit, whereas, the Flesh is weak, or a Man in his fleshly State being weakned, cannot perform. Bp. Sanderson saith further, The new Law, that is the Gospel, binds all to whom it is preached to the Obedience, both of Faith and Life : To believe in Christ as a Redeemer, and obey him as Law-Giver, both which, unless they do, for their Duty neglected they shall suffer Everlasting Punishment.

Rom. 8. 3.

B. San. ibid.

§. 32.

Job. 15. 22.

S. Grevil expounds 1 Job. 3. 9. *Whosoever is born of God, he cannot sin*, that is, *He cannot make a Trade of it*, from J. Leigh.

Ans. H. Grotius, a Man, worthily of greater Authority, calls that a pernicious Exposition, whereby, sayes he, they infer, that a Study & Endeavour to live well suffices for one to be accounted a Son of God, although the Things be not fulfill'd, the Custom of Sin prevailing ; and he brings Tertullian in his Book, *De Pnd. citra*, saying thus of Sin & Sinners, *He that is born of God, will not at all commit these, & shall not*

Grotius on 1

Joh. 19.

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‘be a Son of God if he shall commit them: So a good Tree cannot bring forth evil Fruit; but it may become barren, rotten, vitious, & after it is so degenerated, it may be cut down; also an evil Tree may become good, & then consequently no more an evil Tree. And likewise *Chrysostom* on *Rom. 8* hath the same Comparison. And *Jerom Didymus's Disciple*, l. 1. adv. *Pel.* saith, ‘He that is born of God sins not as long as the Seed of God abides in him, viz. *lively*. And on *Math. 7*. ‘A Good Tree cannot bring forth Evil Fruit, as long as it perseveres in the Study of Goodness.

But, *S. Grevil* saith, *He hopes Parker will not say, God gives his People the Enjoyment of Heaven in this Life.*

I answer, *Bish. Hall* saith it, and entitleth his Book, *Heaven upon Earth*, acknowledging the same in Nature, though not in Degree: How ignorant is this Man of Scripture, or forgetful? Doth not *Paul* in the Epistle to the *Hebrews* (supposing he wrote it) speak of some that may have tasted of the Powers of the World to come, and may fall from that Taste? Heb. 6. 5.

But what means he by his alwayes needing more & more Grace? If a Man be filled, he needs no more. And a Man needs no more in this State, then what he is capable of in this State. And for his part, it seems he needs no more; for he hath more then he useth, though there is great need he should make more use of what he has. *S. Grevil* scoffingly comparing the *Quakers Speakers* with *Paul*, says, *If they could give that which they think is the Spirit, they would make more Quakers*; as much as to say, if *Paul* could have given the Spirit, more of his Hearers should have had the Spirit; and consequently, he was not a Minister of the Spirit in that Sense; as if it had been *Paul's* Fault: But was not the holy Ghost given by *Paul's* Hands? *Acts 19*. When he had laid his Hands upon them, the holy Ghost came upon them, & they speak with Tongues & prophesied, What Gift was that *Timothy* receiv'd by the laying on of his Hands, called, the Gift of God? It plainly appears, that God by the Ministry of *Paul* did give the Spirit to several; & was he not at that time a Minister of the Spirit? Was not he that ministred the Spirit to the *Galatians*, a Minister of the Spirit himself? Is must follow undeniably: many Thousands were by his Ministry turn'd from Darkness to Light & from the Power of Satan to the Power of God, to walk in the Spirit with God. And for all *S. G's* unworthy Taunts; whether those that are now called forth, as they were, *not by Men, nor of Men*, to wit, the

2 Tim. 1. 6.

Gal. 3. 5.

the *Quakers Speakers*, as he is pleased to call them; or those that are made, called and upheld by Men, to minister the Letter, Writings or Declaration of the Gospel, after their own Imaginations, as *S. Grevil* and his Fraternity (not unlike the false Prophets of old time) which he calls, but falsely, *the Doctrine whereby the Spirit is conveyed* do awaken more Consciences, and turn more to walk in the Spirit, to bring forth the Holy Fruits of the Spirit: Let the Fruits that are brought forth in the World under both their Ministries, speak.

To prove that the Scripture or Writing is the Gospel; He saith, *The Scripture preached the Gospel to Abraham*; therein producing a Place against himself; for it plainly proves the Scripture is not the Gospel, since the Gospel was preached to *Abraham* by God, before it was recorded or written by *Moses*: That we chuse to call the Gospel, which the Scripture declares of, that is, *The Good Will of God to Men, by his Mercy, Power and Goodness manifested to them*; and that may be resisted, as well in an inward Manifestation, as outward Declaration; for *Stephen* said to the *Jews*, *You have alwayes resisted the Holy Ghost, as your Fathers did, &c.* *Jonas* also disobeyed the immediate Call of God.

Acts 7.

And whereas he saith, *John Baptist* preached the Gospel: That is also clearly against himself; for that was before the four Books, which he maintains to be the Gospel, were written.

Ephes. 6. 19.

Chap. 3. 3.

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Col. 1. 26.

1 Tim. 1. 11.

The Gospel is called a Mystery, hid from Ages and Generations, and is still hid from all the Rebellious and Disobedient, who walk not after the Spirit, but their own Lusts: But so are not those four Books, so call'd; neither are they the glorious Gospel, but that which they declare of.

None of those Fathers he speaks of, I dare say, if he quoted the Places, would be found to countenance his Definition; for he confesses, they say, *It forgives and justifies*, which the four Books do not; they only declare such Things to Believers. If *Mathew* and *John*, and *Paul* and *Peter* were not the Gospel, because they were Powerful Instruments to declare it; no more are their Books & Writings: They were not the glad Tidings, but the Bringers and Publishers of it; their Books are no more, if so much, not being *viva voce*, as they say; the like Power not usually accompanying the meer or dead Letter, as the living Voice.

Epist. ad Philadel. P. 44.

Where did ever any hear or read, that the Reading of *Peter's* Sermon converted 3000. at one time? *Ignatius* saith, The Gospel

is *παρασκευα ἀφθαρτός*, the Perfection of Incorruption; Paper and Ink are not so. And saith Origen, John calleth the Gospel Everlasting, which may be properly call'd Spiritual, that the Books are not, though they hold out Spiritual Things. Clemens Alexandrinus saith, The Angel, Exod. 32. held forth the Evangelical & leading Power of the Word: That Evangelical Power was not then of the Books, but of the Word, which was and is. God blessed forever. Chrysostom plainly saith, they are not the Gospel. R. Allen on the Gospel saith, It is a Divine Message from God himself, that teacheth and assureth, &c. How can it be Divine & work Assurance, if it be not a Spiritual and inward Work which the Books are not, nor of themselves can work. Peter Martyr saith, It is such a Doctrine as offereth Christ unto us, and his Spirit and Grace, whereby is ministr'd Strength unto us to perform those things that are command'd, which the Books of themselves still cannot do, though they declare of that which can; Not that we would lessen them, as our ungodly Wrestling Adversaries say; or that we would take off People from reading them; but if they of themselves could do, or had that Power which belongs to the everlasting Gospel, how comes it that so many Students of them receive no clearer Knowledge and living Sense of God, Christ, the holy Spirit, Scriptures, &c? We do teach, That to read them with a good Understanding, Men must come to that which gives it, which is the Inspiration of the Almighty, Job 32. 8.

Orig. Comment.  
in Joh. pag. 9.  
Clem. Alex. Pe-  
dagog. l. 1. p. 111.

R. Allen on  
the Gos. p. 1.

P. Martyr Com. 1  
Places, p. 3. c. 2.

But it is worth our while to consider what Work he makes of A. P.'s saying, That the Gospel is the Power of God to Salvation; an absolute plain Scripture, as any in the Bible. A. P. doth not deny that the Gospel was before all Time, consequently that it is the Essence of God, and he is a Disciple of the Heretick Swinfield. Did ever Man pretending to Sense or Serioueness, make such wild, foreign and lame Conclusions? These are, it seems, to serve for Bugbears, to scare the People: He might have as well said, The Quakers believe the Life Everlasting, and conclude, Therefore they make it the Essence of God; which as reasonably proclaims the Church of England a Company of Hereticks; nay, all the World that believe that Article, as he can brand A. P. for one, because he said, The Gospel is the Power of God, and Everlasting, which the Scripture calls it.

In these things he truly partakes with the False Brethren he speaks of, mentioned Act. 15. 24. who did not only teach and establish against the abolishing Power of the Gospel, transient Observations, but their own vain Traditions for Doctrines, glorying in them, as did the Jews, crying, Mat. 23. 23. The Temple, The Ordinances, while they neglect the weightier Things, and make void the Commandment of God and Christ, the Old

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1 Joh. 2. 7, 8. Commandment and the New Commandment, the same that was  
 Psal. 19. 9. from the beginning, the First and the Last, even that which en-  
 1 Cor. 13. 8. dures forever.

Methinks these Hireling Ministers are like some Mercenary Souldiers, or Souldiers of Fortune, as they are called, that cannot bear to think of the Enemy's being totally routed, lest their War end, and their Pay with it: Such Persons, instead of pursuing the Enemy, turn about against their valiant and faithful Followers, that cry, *They run, They run*, we shall utterly rout and subvert them: No! rather then highten and pursue that Resolution, *they will basely betray the Cause, & its most sincere Abettors, into the Arms of the publick Enemy*: They make no Scruple of doing this Evil, not that Good, but Gain may come of it: They had rather the Devil were unsubdued, then they disbanded, that his being unconquered might be a Pretence for keeping such Mercenaries alwayes on foot; who are therefore the greatest Enemies of Christ's Kingdom in the Hearts of his Children.

These are they that will flee, because they are Hirelings, and care not for the Flock, *John 10*. And it so falls out, that now we have not only the old Adversaries, but these also betwixt them and us, who instead of going on against them, first turn themselves manifestly against us, and endeavour what they can to obstruct our March: *But the Lord God Jehovah is sufficient, our Pillar of Cloud by Day, and Fire by Night; he goes before us; Power and Might and Majesty are with him, whose Holy Pure and Clear Voice we have certainly heard, and in whose Blessed Appearance we have firmly believed; and it is so well with us, who retain our first Love to him and his precious Truth in the inward parts, that we can sing for Joy, though in a weary Land, and in the midst of many Distresses. And this we know assuredly, That he will shake terribly the Nations, and bring Amazement upon the People; Their Consciences will be suddainly awaken, and with terrible Judgment will he plead with all the Proud Professing, as well as Prophane Flesh in this Land; it shall wither as the Grass, and the Beauty of it fade as the Flower of the Field: And in that Day shall Obedience to, and Communion with the Light of Christ within, be honourable and desirable in the sight of Thousands; and the Truth shall have the Victory, and the Dominion shall not be any longer the Devil's, but the Saints of the Most High, over Hell, Death and the Grave; the Ancient of Dayes will bring it to pass: Then shall Babylon fall, and her Merchants howl; for the great Judgment will surprize them, as Travail a Woman with Child, and the Lord God will reckon with them for the Souls of his People. O fear before the Lord, ye Priests! and turn you unto him all ye Children of Men.*

W. P.

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